

The Classical Bulletin

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Magnificent Equation

It is hard to realize, now that the "noble savage" has become a wooden statue in the museum of social history, that he was enshrined for over a hundred years in the European "hall of man." If to all who idealized him—*les philosophes*, followers of Descartes, Voltaire, Rousseau, and others—he did not always epitomize "the perfect religion, the perfect and accomplished manner of doing all things," he was, as Montaigne concluded, "still very close to . . . original simplicity, still ruled by the laws of Nature, and very little corrupted by ours."¹ He was the symbol—to reformers, romanticists, and rationalists alike—of an era when men yearned for the simplicity and virtue which only Nature could bestow.

Montaigne the humanist was touched, not unnaturally, when he observed the Brazilian Indians brought to Rouen; these sons of "our great and powerful mother Nature" made a striking contrast with sophisticated, artificial Frenchmen. Montaigne wrote from his study; but what shall we say of Marc Lescarbot, who spent the year 1606-1607 with Champlain at Port Royal among the Indians of Acadia? "Our savages," he wrote, "though naked, are not void of those virtues that are found in civilized men. . . . Taking then the four virtues in their order, we shall find that they share largely in them"—in courage and liberality preeminently, in temperance and justice imperfectly.² Perhaps Lescarbot's natural exuberance no less than his classical learning moved him to compare his Indian friends with the ancient Romans; for good fellowship and good fare during the year sweetened the taste in his mouth when he left the bickering courts of France.

Indians in the Jesuit "Relations"

Few such pleasant recollections fill reports known as the *Relations*, from the Jesuit missionaries to Canada; shocked by tribal excesses and suffocated in smoke-filled cabins, the Fathers day by day detailed a living martyrdom. And yet from these dark pages the idea of the innate nobility of the "savage" gleams unmistakably.³

It seems (wrote Jerome Lalemant) as if innocence, banished from the majority of the Empires and Kingdoms of the World, had withdrawn into these great forests where these people dwell. Their nature has something, I know not what, of the goodness of the Terrestrial Paradise before sin had entered it. Their practices manifest none of the luxury, the ambition, the avarice or the pleasures that corrupt our cities.⁴

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By what curious alchemy could the Jesuits transform the supposedly base metal of the Indian into golden age nobility? How could these apostles of scientific observation and common sense come to regard the American native, who filled ravines behind his villages with refuse, wiped his fingers after he had eaten on his dog's back, consorted with his neighbor's wife as a matter of tribal convention, and sometimes cut out the heart of a captured enemy and ate it, as the child of natural innocence?

"Primitivism" in the Interpretation of the Indian

Quite possibly fervent promotion played its part: enthusiasm for the Indian must be roused in France and funds secured if the mission were to thrive. Then, too, the idyllic simplicity of Indian life supplied a ready-made text for the critique of bourgeois society. With such motives, "men like Le Jeune, Ragueneau, and Charlevoix searched barbarism for its advantages. They turned ignorance to use in preaching the gospel and construed virtues out of an innocence that could be held up as a model to Europeans."⁵ Yet these sentiments were but the topsoil of the Fathers' convictions; the belief in a primitive nature having something of the "goodness of Terrestrial Paradise" was of a deeper substratum—the subsoil of romantic primitivism that ran through sixteenth and seventeenth century Europe.

The path which led the Jesuits to the identification of the Indian with noble man in his natural state is of more than particular interest; it joins the broader highway of myth-making that is as typical of modern culture as of primitive cosmology—that is now, in other words, as peculiar to popular views of social phenomena as it was once to tribal interpretations of nature's mysterious behavior. For in their equation of Indian with innately noble primitive man, the Jesuits were simply fitting what they observed in Canada into the framework of their presuppositions, as any social group brings new facts or movements into relationship with what it accepts as true.⁶

There is nothing in this, of course, that could be called myth-making: adults as well as children must learn by progressively relating new ideas with the familiar and so accumulate their cultural heritage. It is only when fresh observations are trimmed to accommodate received beliefs, which may in turn be narrowed in the interests of identifying the new with the old, that myth-making begins.⁷

Automatic Quest of an Equation

Having isolated the economic factor in men's actions (to choose a classic example) and naturalized it in popular thinking, we interpreted World War I as the conflict of economic drives and went on to complete the myth of Economic Man—a creature moved by economic laws of which all other motives were either subsidiaries or derivatives. Whether one accepts or rejects the prevailing outlooks, the process is the same: the critic of society, like its apologists, prunes his observations to fit the pattern of reform he hopes to realize—a pattern either modelled upon an idealized past or projected into a utopian future.⁸ In any case, the basic desire to make the new recognizable or meaningful in terms of what is accepted involves progressive simplification. Stubborn little differences are ignored and half-truths exalted to absolutes, since one needs only to single out the factor he believes significant in order to effect his identification or equation.⁹

Once the equation of one thing with another is complete—of Socrates with the Sophists, democracy with capitalism, science with Truth—their qualities and values are often freely interchanged and each defined in terms of the other. Nor does such interchange go on merely within the same period of history: the present may be equated with the past (as in the identification of contemporary innocence with golden-age Nature) or again with the future (the *real* with the *ideal*, the *is* with the *ought*). But it sometimes happens that before this simple equation is reached, another—more readily acceptable—formula is developed: in myth-making, as in mathematics, the value of a less obvious element may be clarified through an equivalent equation, in which the value of the "unknown" is explicit.

Indians as Understandable from Ancient Romans

Through one such equivalent equation the Jesuits in Canada seem to be instrumental in laying the foundations of the remarkable identification of the Indian with the "noble savage" in France in the next century and a half. That they did not themselves leap at once to this identification, as Montaigne had done, need not surprise us: they were too close to tribal custom, too realistic in their observations. Concerned, rather, to interpret their strange charges—suddenly exhumed from a stone-age substratum—in terms familiar to themselves and intelligible to their readers, they turned naturally to a figure who seemed to them to embody the same noble qualities—the ancient Roman. To these classically minded missionaries, the Roman was hardly less contemporaneous than the Indian—more so, perhaps, than he might be to modern scholars.

But in another sense he was less intimate, for he had been shaped, not by the continuous modelling of research and criticism, but by the broad chisel-strokes of Livy and Plutarch. Theirs was the image that seventeenth-century Frenchmen, and the Jesuits in particular, bore in their minds—a figure with a stoic disdain for passion, ambition, and avarice, stately in speech and bearing, proud of his independence in a society of democratic equals. It is but a small step from such an image to the symbol of Nature's own child—a step made easier by the long familiar association of the idealized Roman with the pastoral golden age of Theocritus and Vergil,¹⁰ a hardy perennial in the garden of nature myths.¹¹ In comparing the American native with the Roman citizen of antiquity, the Jesuits were in effect supplying an equivalent equation that led naturally to the idea of the "noble savage."

Indian Reminders of Classical Themes

Trailing clouds of classical lore when they arrived in Canada, the Fathers were constantly reminded of Greek and Roman mythology. An Algonquin storyteller informed Paul Le Jeune that his people gave their Manitou a great lake for his home, "as we give the sea to Neptune." "The dream," wrote Brébeuf, "is the oracle that all these poor Peoples consult and listen to, the Prophet which predicts to them future events, the Cassandra which warns them of misfortunes that threaten them, the usual Physician in their sickness, the Esculapius and Galen of the whole Country. . . . It is their Mercury in their journeys. . . ." And when at tribal ceremonies naked dancers in the light of the fires threw grotesque shadows against the curving cabin walls, Brébeuf exclaimed: "Let it suffice for the present to say, that never did frenzied Bacchantes of bygone times do anything more furious in their orgies."¹² If the allusions to Greece and Rome were all of this character, we might well assume that they were simply reflec-

tions of the conventional mode; for the Jesuits, so to speak, wrote with stylus as well as quill. But we are increasingly aware, as we move through the *Relations*, that comparisons of native with classical peoples are no mere rhetorical embroidery; they are of the fabric of the Fathers' convictions.

However different their environment, the Indians looked like the early Romans. "I almost believed, heretofore," wrote Paul Le Jeune, "that the Pictures of the Roman Emperors represented the ideal of the painters rather than men who had ever existed, so strong and powerful are their heads; but I see here upon the shoulders of these people, the heads of Julius Caesar, of Pompey, of Augustus, of Otho, and of others, that I have seen in France. . . ."¹³ They walked with proud bearing; they solemnly wrapped their fur robes about them when they rose to speak in the great councils.

Natural Endowments of the Indians

It was in these councils and at the spring trading "fairs" that the Indians appeared most impressive. "Almost all their minds," thought Brébeuf, "are naturally of good quality; they reason very clearly, and do not stumble in their speeches . . . some seem to be born orators."¹⁴ Le Jeune spoke of their eloquence with deep feeling. "There is no place in the world," he cried, "where Rhetoric is more powerful than in Canada, and nevertheless, it has no other garb than what nature has given it." And he spoke of an Algonquin chief rising to answer the speech of an interpreter "with a keenness and delicacy of rhetoric that might have come out of the schools of Aristotle or Cicero."¹⁵

On another occasion, Barthelemy Vimont was reminded by the "plain speaking" of an Algonquin chief "of the golden Age of old, when nature was clothed in a simplicity more agreeable than all the artifices of the most polished Nations."¹⁶ More remarkable still was the quality of leadership and deliberation in the council. "Those hold first rank," said Brébeuf, "who have acquired it by intellectual preeminence, eloquence, free expenditure, courage, and wise conduct. . . . Only what is to be done for the good of the village, or of the whole Country" concerns them; in a meeting of peers among peers, matters are decided by a plurality of votes.¹⁷

Ten years later Barthelemy Vimont epigrammed the feeling of his fellow missionaries. "If there be barbarous actions among these peoples," he said, "there are also thoughts worthy of the spirit of the Greeks and Romans."¹⁸ Small wonder that Chinard concluded: "If the American savages are superior to civilized men . . . it is solely because in them are discovered the essential traits of ancient civilization, and because classical recollections interpose their colored veil between the eyes of the observer and reality."¹⁹

Indians Christianized

The Jesuits developed this identification over the years when they were learning to know the Indians in their original tribal setting, in the difficult years when they were attempting to lay the cornerstone of the Faith. But after the Algonquin, fleeing from increasing Iroquois pressure to the protection of French posts, and the survivors of the Huron nation who had escaped from the holocaust of 1649-1650 had turned *en masse* to Christianity, the Fathers began to see them in a new light. The old fervor of tribal worship and the innocence and piety of the Indians clustered together at Sillery, Isle d'Orleans, coste de Saint Michel, and Lorette transformed these native settlements into sacred dioramas of idealized Palestinian villages. For "at the outset," as Claude Dablon said of the Huron and Iroquois converts at the mission of La Prairie near Montreal, "They might have been compared to the Christians of the primitive Church."²⁰ As they had reduced the Indian's tribal habits to a classical simplicity and nobility, so the Fathers abstracted what they observed now of his spiritual attitudes into a pattern of wish-fulfilment drawn from an idealized past. It is another equivalent equation; like one of the images in a stereoscope, it blends with its companion view of the Romanesque Indian to form the Jesuits' portrait of primitive man.²¹

The Indian was not yet the "noble savage" nor even *l'homme naturel*. But the feeling had already been expressed in the *Relations* that if he were left to himself, free from the interference of the French, he would manifest his native nobility and worship God with greater fervor. When the mission of La Prairie was transferred farther up the river to a site renamed Saint Francois Xavier du Sault, Pierre Cholenec was moved to write (January 2, 1677): "It is a fine thing, and one that doubtless causes much Joy to the whole of paradise, to see the peace, the gentleness, the union, the piety, the devotion, and the fervor of our savages in this new settlement. As their devotions are no longer hindered by the French, we can say that the liberty that they now enjoy of doing things in season and in their own fashion has served to increase and to strengthen devotion. . . ."²²

Equation of Indian and "Natural Man"

The movement toward equating the Indian directly with *l'homme de la nature* rather than with his Roman and Palestinian counterparts was well under way when Baron de Lahontan published his *Voyages* (1703) and Pierre Charlevoix his *Journal* (1744).²³ The untutored Indians, thought Charlevoix, who saw them largely through the eyes of earlier Jesuit missionaries, were generally superior in nobility and grandeur of soul to the French, however learned in religion and philosophy they might be. It was sixty-

four years after the appearance of Lahontan's *Voyages* when Voltaire published his *L'Ingénu*; it might have been the next year, so closely does this fictional Huron visitor to France, voicing ingenuous criticisms of all he surveyed, follow the Baron's model of the uninhibited, instinctively moral native.

But in those sixty-four years and more, much had taken place to make his visit welcome. The Jesuit *Relations*, like an adventure serial richly studded with ethnographic detail, annually "fed that curiosity about natural man in a state of nature—as opposed to supernatural man or to man in a state of highly artificial society—which so occupied the Europeans in the eighteenth century."²⁴ Seldom were men so disposed to look at the world, past and present, familiar and exotic, through the eyes of naturalism. Sick with religious conflict, war, and social disintegration, they dreamed of a simplicity and peace implicit in nature herself. They found what they sought in the *Relations*—no rustic Arcadia, no Atlantis or Utopia—but a genuinely primitive society whose complex tribal temperaments had been narrowed to equations with eunobling symbols long since naturalized in popular thought. And when these in turn had been reduced by Lahontan and Charlevoix to the fundamental equation with the man of nature, France was prepared for the final phase of the myth—the exaltation of the "noble savage" to an absolute.

The Indian Actual and Idealized

To Lahontan and Charlevoix, however they might idealize those primitive qualities that served as a reproach to European society, the Indian was still a very real person rooted in his environment—still a Huron, Ottawa, Iroquois, or Algonquin²⁵ living in cabins along the Saint Lawrence or in the region of the Great Lakes. But once he had been torn from the moorings of tribe, time, and place and transported across the ocean, he suffered a sea-change into an idea—a disembodied spirit summoned at will by all who had need of him. Champion of the Counter Reformation, of the Cartesians, and of the social critics—symbol both of the sacred and the secular—the "noble savage" reached his apotheosis in Rousseau.²⁶ For in him the twin cults of nature and antiquity, already united in the *Relations*, are welded afresh from Plutarch's simple, well-ordered society and the tribal virtue and equality of Charlevoix.²⁷ Henceforth the savage belonged neither to the New World nor to the Old: he was a way of life, a universally valid myth.

The processes of the kind of myth-making that transformed the American Indian into the noble savage have long been recognized: *simplification* of the facts of a new or unusual situation to achieve consistency with the familiar or to serve the ends

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Latin in the Primary Parochial School

For at least the past two years there has been a growing tendency to introduce some foreign language study into the primary grades. In the Latin field there have been panel discussions and papers read at the Illinois Classical Conference (1953 and 1954), a paper and discussion at the Saint Louis meeting of CAMWS (1954), a paper at the New York meeting of the American Philological Association (1953), and papers at the University of Kentucky Foreign Language Conference (1953 and 1954) both on Latin and modern languages. There have been experimental classes in Latin in the grade schools in Alton, Illinois, and elsewhere from 1952 into 1954.

Experimentation in Public Schools

In addition, the Chicago Interlanguage Teachers Committee has been actively promoting the study of foreign language at the grade school level. This group, which has been working for two years on various problems of language teaching in the Chicago area, has succeeded in having certain experimental classes conducted in the public school system, in specific schools with one language per school. A number of such classes is now in operation, all in modern languages, and it is planned to broaden the scope of this bilingualism as time advances. The present classes in the public schools face problems of integration and correlation created, for example, by the moving of students from School "A" territory, where Spanish is taught, into School "B" boundaries, where French is taught; by the question of integration with the present secondary school curriculum; and by the difficulty of providing qualified teachers to carry out the program. Special courses designed to teach the teachers of such classes have been conducted by Miss Agatha Cavallo at Wright Junior College, Miss Stella Dubow at Lakeview Evening School, and Dr. Viola Manderfeld at the University of Chicago.

Possibilities in Catholic Schools

Latin is the language of the Catholic Church, and the Catholic parochial school systems would do well to consider the inauguration of bilingualism in the upper grades, the sixth, seventh, and eighth, with Latin as the second language in all schools. Numerous statistical studies, questionnaires, and controlled experiments dating back thirty years to the *Report of the Classical Investigation* of 1924 suggest that the best single language study to enrich the student's knowledge of English grammar and vocabulary, and to discipline and train his mind, is the Latin language. The difficulty created by students from a Spanish school moving to a French school would be obviated in a parochial system which taught only Latin in all upper grades of all schools. Ecclesiasti-

cal Latin, the Mass, prayers, Gospel selections, can be the basis for Latin instruction and can supply the motivation for learning more about the language itself, and all students in parochial grades have even now some slight acquaintance with Latin in the Mass and in hymns.

Future seminarians would have an earlier introduction to the language which they will need to use so much. Vocations can be fostered, and the initial difficulty with Latin which students encounter in freshman high school can be lessened. Grade school Latin should result in a corresponding drop in student Latin mortality in the minor seminaries. Furthermore, the grade school age is the time when strictly memory work comes easiest to the child. Elementary instruction in language forms and vocabulary could be more easily grasped in earlier years.

Those constituting the bulk of parochial school teachers, Fathers, Brothers, Sisters, are in many instances rather well equipped to give elementary Latin instruction because of their own familiarity with Latin through their religious exercises. This foundation can be supplemented by special aids or specific courses in grade school Latin methodology. The classical language departments of our Catholic colleges and universities are adequately staffed and prepared to give such specific courses in Latin teacher-training as may be required. It is a fairly well agreed upon conviction among those schools which have inaugurated foreign language programs that outside teachers should not be employed for the language classes. These schools seem committed to using the regular class teachers, for many and valid reasons, the most important of which is the integration of the language work with the other subjects taught. There should be no need, therefore, in the parochial system, to hire any special Latin teachers for grade school classes, and no need to departmentalize the school.

Proposed Program for Latin in the Grades

It is not this writer's purpose to suggest that the regular first high Latin be taught in any of the primary grades. The suggestion is that Latin be introduced as a second language in the grades, (1) by integrating it as far as possible with the present subjects in the curriculum; (2) by employing colloquial Latin in the classroom for a certain few minutes per day, or per class period; (3) by including, not earlier than the seventh grade, a daily period not to exceed twenty minutes devoted to teaching Latin forms and vocabulary, with simple short translation passages in the eighth grade. This suggestion does not envision any difficulty of integration with the present high school curriculum. It is not suggested that students who take this primary grade Latin be given advanced Latin status in high

school, or that they take entrance examinations to determine how much Latin they already know. The purpose of the suggested program, so far as high school is concerned, is to elevate the level of achievement there, to raise secondary school Latin standards, and to provide added motivation for the student continuing Latin in the high school.

Integration of Latin study with the other subjects in the primary grades can be made in various ways. In reading of English, the etymologies of English words can be pointed out and both the Latin and English words can be learned. In spelling, those Latin roots which assist students in spelling correctly can be pointed out. In grammar or usage, the teaching of Latin grammatical distinctions will help to make English grammar clearer. In arithmetic the student may be expected to count, add, or multiply in Latin occasionally. In history and geography, not only may the content of the course be adapted to permit emphasis on Latin persons and places at various times, but also Latin words or phrases (*semper fidelis*, or *veni, vidi, vici*) can be introduced into the telling of historical events, or in explanations of persons and places. The religion course offers ample opportunity for integration of Latin whenever references are made to the Mass or to the New Testament, and classroom prayers can be recited in Latin and in English at alternate times.

To give students a familiarity and a feeling of ease with Latin, the teacher can use colloquial Latin on occasion, for example, for greetings and for simple directions. There is need to realize, however, that if Latin study is undertaken in the grades it should not be a new toy, and the study is not "a game." Latin is interesting in itself, if taught in a manner integrating it with other subjects. There is no need to make it entertaining, if the teacher proceeds to make it practical. In this day it is needful to realize that we must make Latin worth the student's while; if we do that, he will be interested in mastering it, and in the achievement of mastering it he will get all the joy and entertainment he expects.

Loyola University of Chicago *D. Herbert Abel*

Ancient Rome . . . was unquestionably more productive of great prose writers than of poets. Her utilitarian and matter-of-fact genius inclined her to approach the problems of thought and life from a prosaic point of view.—*Cruttwell*.

As compared with Demosthenes, it is his <Cicero's> great praise to be amusing and interesting: he does not take our concern for granted as Demosthenes does, who trusts simply to the contagion of his own earnestness, whereas Cicero has studied all methods of engaging and relieving our attention.—*Simcox*.

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E D I T O R I A L

No Other Reward

In a striking passage of the *Pro Archia* (28) Cicero says memorably: *Nullam enim virtus aliam mercedem laborum periculorumque desiderat praeter hanc laudis et gloriae*—"For excellence wants no other reward for its pains and perils except that of praise and glory." It is interesting to see here a deliberate statement of motivation, a goal in the immortality of fame—not, to be sure, the loftiest of motives, but yet one far in excess of other driving forces to action by which Greeks and Romans themselves recognized they were being influenced.

Likewise interesting it is to observe the use made by Saint Augustine of this same inspiration to toil, as he inquires in the fifth book of the *De Civitate Dei* (12) *quos Romanorum mores et quam ob causam Deus verus ad augendum imperium adiuvere dignatus est*—"what virtues the Romans had, and what reason there was, because of which the true God deigned to lend aid towards the augmentation of the Roman domain." And he quotes, among others, Sallust (*Cat.* 7.6), on the character of the Romans from early days: *Laudis avidi, pecuniae liberales erant; gloriam ingentem, divitias honestas volebant*—"With praise their passion, they were open handed with money; unbounded glory was their wish and riches honorably acquired." Glory then, remarks Saint Augustine, was their dominating aim: *ceteras cupiditates huius ingenti cupiditate presserunt*—"all other desires they crushed out, because of their unbounded desire for this one object."

Continuing a few pages later in the same fifth book (13), Augustine deals with the further question of the morality of this Roman motivation. On the one hand, he maintains *et amorem laudis vitium esse*—"that even the love of praise is a vice." On the

other, he concedes a relative excellence in that same motivation, if we are to follow the chapter heading: *de amore laudis, qui, cum sit vitium, ob hoc virtus putatur, quia per ipsum vitia maiora cohibentur*—"concerning the desire of praise, which, though it is a vice, is deemed a virtue for this reason, that through it greater vices are restrained."

It is, then, to Augustine, a part of the majestic plan of God for mankind that Rome should be and should grow and should rise to a place of overlordship in the ancient world, and that the Romans should, at least in a measure, deserve that dominion by their own natural excellence, by the impelling desire for glory, through which they subdued baser passions to attain one grand objective. To him, Cicero's *nullam enim virtus aliam mercedem*, Sallust's *laudis avidi*, Vergil's stately *haec tibi erunt artes* in the *Aeneis* (6.852), Rome's charter to rule with firmness and justice, and other like passages in the rich pages of Latin literature that emphasize the Roman's innate drive for glory and the deathlessness of fame, are no mere embellishments from the imaginations of literary men but reflections of sober fact in the long march of history.

In these days of December, with their anticipations of celebrating once again the great Feast of Christmas, the reader in 1954 may ponder with pleasure the marvellous juncture effected by Saint Augustine between a merely human motivation for a merely human goal with the birth of Him whose earthly coming was to insure for time and eternity the greater city, the City of God, the ineffable excellence of which is set forth so glowingly in Augustine's monumental work. For, surely, the birth of the Savior "when all the world was at peace," was, humanly speaking, in a *Roman* peace; and it was the *bona pax Romana*—"the good Roman peace"—which again, humanly speaking, made easier and readier the way of the early teachers of Christianity who were to spread the good tidings to all the world.

To those teachers, Cicero's "reward" for pains and perils was inadequate, indeed, inspired as they were with the sublime destiny that Christianity revealed. Yet the motivation of "glory among men" had played its humble role in helping to prepare the way.

—W. C. K.

Gravius malum omne est, quod sub aspectu latet.
—Publius Syrus.

As the chief source of the plots for Attic tragedy, and doubtless in very large degree for later plastic art and painting as well, these works of the Greek cyclic poets deserve at least passing attention. Originally built about the statelier shapes of the *Iliad* and the *Odyssey*, they have crumbled away under the hand of time.—W. C. Lawton.

Legentibus Universis in Die Christi Natalicii Salutatio

Hodie nobis caelorum Rex de Virgine nasci dignatus est, ut hominem perditum ad caelestia regna revocaret: Gaudet exercitus Angelorum: quia salus aeterna humano generi apparuit.

Hodie nobis de caelo pax vera descendit: Hodie per totum mundum melliflui facti sunt caeli. Hodie illuxit nobis dies redemptionis novae, reparationis antiquae, felicitatis aeternae.

O magnum mysterium, et admirabile sacramentum, ut animalia viderent Dominum natum, jacentem in praesepe: Beata Virgo, cujus viscera meruerunt portare Dominum Christum. Ave, Maria, gratia plena: Dominus tecum.—
Ex Breviario Romano, de Officio Domini Nativitatis.

Vivamus, Mea Lesbia

Catullan criticism was long beset by the notion that Catullus was a split personality and that each of the halves of that personality contributed its share to the extant poetry. The one is credited with the composition of the learned poems filled with mythological lore, scholarly allusions, and other elements classified as *Alexandrine*; the other is supposed to have given voice to the simple and spontaneous expression of passionate experience. This chimerical notion has been dispelled in recent years by explicit attacks made on it, and by analyses of some of the shorter lyrics which demonstrate that these too were as carefully wrought and as artfully composed as any of the longer poems.¹ The recognition of the complexity of these shorter lyrics was, no doubt, congenial to an age which stresses that all literature is an *ordered expression* of experience and which has scant regard for untutored inspiration. "Poetry is primarily an art, and not a dumping-ground for emotions."²

The artistry of Catullus can be very well illustrated by the careful examination of a poem which has been praised by critics and imitated by poets. Though it is, on the surface, "an exhortation to enjoy love and despise censure," it reflects a much more complex attitude than one finds in the passionate lover, and at times reinforces and expands what seems to be its theme, and at other times runs counter to it. The rhythm, collocation of words, figures, and contextual arrangement have a positive function in developing the reader's response to this poem, as is the case in poetic appreciation generally.

A Specimen Poem

Before discussing the details of composition, we must take a look at the poem as a whole.

Vivamus, mea Lesbia, atque amemus
Rumoresque senum severiorum
Omnes unius aestimemus assis!
Soles occidere et redire possunt:
Nobis cum semel occidit brevis lux,
Nox est perpetua una dormienda.
Da mi basia mille, deinde centum,
Dein mille altera, dein secunda centum,
Deinde usque altera mille, deinde centum.
Dein, cum milia multa fecerimus,
Conturbabimus illa, ne sciamus
Aut ne quis malus invidere possit,
Cum tantum sciat esse basiorum.

This is, of course, a passionate exhortation to enjoy love and set no value on public opinion, and, since life is short and irrevocable, to turn to the proper occupation of lovers. The style is consistent with the role which the poet has adopted. The use of simple words and expressions, even those belonging to colloquial or popular idiom, the hortatory statement of the theme, the reinforcing of the theme by the contrast with nature ever renewing her life with the brief life of man, the hyperbole in the number of kisses, are proper for the ardent lover. The first line not only states the theme, but enriches it by the mode of the statement. We do not need the commentators to tell us that *vivamus* is used in a *pregnant sense*.³ But Friedrich does help us understand the tone of this line and of the whole poem by showing that *amemus* is explicative: *vivamus, id est amemus*.⁴ Life and love are equated, and the *brevis lux* refers to both. Life and love are placed at the beginning and at the end of the line; the center about which both revolve is Lesbia.⁵

Catullus does not tell us that the old men are envious and malicious; he lets the lines hiss this impression:

Rumoresque senum severiorum
Omnes unius aestimemus assis!

Effective Collocations of Words

The collocation of *omnes* and *unius* emphasizes the scant regard to be given to the gossips, and also the complete indifference with which those in love must regard those who cannot see that love and life are identical. It should be noted that this is a consistent attitude of Catullus in his poetry; the elegists sometimes defend their absorption in love, Catullus does not. He dismisses all their arguments as *rumores*; the antithesis between *rumores* and *vivamus* is as sharp as that between *omnes* and *unius*.⁶

In the next three lines, Catullus reinforces his exhortation by developing the theme of "life is brief" by a complicated comparison and antithesis expressed in simple words and graphic images. The constant rising and setting of the sun is contrasted with the brevity of life and the finality of its conclusion. *Redire* is contrasted with *semel* and with *una*. The close interconnection between the images

(Concluded on page 21)

Magnificent Equation

(Continued from page 16)

of wish-fulfilment; the *equating* of the simplified elements, often with mutual transference of their respective qualities; and the *exaltation to an absolute* of some part of the whole regarded as particularly significant. But there are few instances in modern history in which these processes are effective over so many years or appear in such simple sequence as the Indian's progression to social myth. His story illustrates *in parvis* an approach which may (if indeed myths are the statistics of men's beliefs and the graphs of their aspirations) help to mark the mythogonic currents of social psychology in the ebb and flow of contemporary thought.

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NOTES

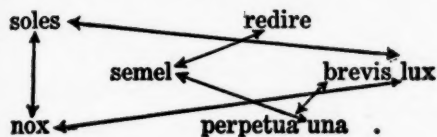
1 *Des Cannibals*, quoted from Frederic R. White, ed., *Famous Utopias of the Renaissance* (New York 1916) 141-142. 2 W. L. Grant and H. P. Biggar, eds., *History of New France* (Toronto 1907-1914) III 210-215. Cf. I 32: "... they have courage, fidelity, generosity, and humanity, and their hospitality is so innate and praiseworthy that they receive among them every man who is not an enemy. ... They speak with much judgment and good sense. ...". 3 The first to emphasize the role of the American Indian in the idealization of the savage and its impact on seventeenth and eighteenth century France was Gilbert Chinard: "Influences des récits de voyages sur la philosophie de J. J. Rousseau," *PMLA* 26 (1911) 476-495, and *L'Amérique et la rêverie exotique dans la littérature française au XVII^e et au XVIII^e siècle* (Paris 1923). Cf. p. 143: "Si, au lieu de chercher les origines étrangères de l'Esprit des lois ou du Contrat Social, on en étudiait les origines françaises et lointaines, c'est très probablement dans les relations des Jésuites qu'on les pourrait trouver." The influence of the *Jesuit Relations* has been recently acknowledged by J. R. Kennedy, *Jesuit and Savage in New France* (New Haven 1950); cf. p. 55: "The observed facts that the Canadian missionaries, of whom the Jesuits were the most articulate and numerous, poured into Europe gave substance to theories concerning one of the most troublesome problems of the dawning Age of Reason: the nature of man as a normal being." 4 Reuben G. Thwaites, ed., *Jesuit Relations and Allied Documents* (Cleveland 1896-1901) XXXII 283. Hereafter the *Jesuit Relations* will be referred to as *J.R.* 5 Kennedy, op. cit. (*supra*, n. 3) 105-106. 6 "In the seventeenth century, which Catholicism dominated, those who described the savage could not avoid placing him in the framework of their own orthodox conceptions": *ibid.* 175. 7 Closely related myth-making impulses are the desire for compensation and for wish-fulfillment. 8 Myth may, in fact, be defined in terms of its temporal frame of reference: it may be an idealized picture of the past, an interpretation of the present on the basis of current (and unverifiable) pre-suppositions, or a crystallized vision of future happiness. 9 Cf. Marie C. Swabey, "The Leading Myths of Our Time," *Ethics* 49 (1939) 170: "The commonest device of myths is that of selecting some single contributory factor to social life and magnifying it into a sweeping explanation of history." Cf. also Werner Jaeger, *Paideia* (New York 1944) III 77: "Every national and cultural myth is created in the same way—by narrowing the field of vision and extolling one particular nation's achievements to the pinnacle of the absolute." 10 Pastoral themes have played a significant role in the myth-making: idylls and eclogues are "escape-literature, they are wish-fulfillment," in the Renaissance as well as in their own day: Gilbert Highet, *The Classical Tradition* (New York 1950) 165. 11 Of the virility of the nature-cult, cf. Charles W. Hendel, *Jean-Jacques Rousseau, Moraliste* (London 1934) I 129: "... Nature had always possessed, since the time of the Greeks, a very high signification." 12 Neptune: *J.R.* IX 125; cf. also LIV 157 and LVII 287; the dream: X 169; bacchantes: X 207-209; cf. also XVII 177 and LI 31. The Huron god Jouskeha is compared to Ceres (X

137), native sorcerers to Roman augurs (XII 9), and genii to Sirens (LIV 157). Indian myths recall Castor and Pollux (VI 161-163), Pandora (VI 328), and the apple of discord (X 183). Similar allusions abound in *J.R.*; these references are representative rather than exhaustive. 13 *J.R.* VI 229. In similar vein, Lalement characterizes an Indian apologist for Christianity in the village of Saint Michel: "In a word, he is one of those persons who bear on their foreheads something, I know not what, that is worthy of empire, and to see him with a bow or a sword in his hand, one would think him an animated portrait of those ancient Caesars of whom in Europe we see but pictures all dimmed with smoke" (*J.R.* XXVI 309). Other missionaries—Dallion, Sagard, and Bressani—thinking, perhaps, of the crippled and maimed that crowded the streets of Paris, were astonished to find no hunchbacks or otherwise deformed persons among the Indians. Cf. W. W. Kinietz, *The Indians of the Western Great Lakes, 1615-1760* (Ann Arbor 1940) 4-5. 14 *J.R.* X 259. 15 *J.R.* V 195, 205. Often classical eloquence suffers by comparison with the Indian; thus Vimont (*J.R.* XXV 237): "That is all her Rhetoric, which is better than that of Cicero"; Lalement (*J.R.* XXII 91): "Such eloquence is not derived from the Rhetoric of Aristotle or of Cicero, but from a school more lovable and candid." 16 *J.R.* XXII 71. It is noteworthy that Vimont is here making the characteristic association of golden age, nature, and simplicity, and, characteristically, applying it to the Indians. 17 *J.R.* X 231-235. Possibly in his comments on the chiefs Brébeuf is unconsciously recalling the cardinal virtues of the Romans (an allusion the more convincing because it was unconscious); Lescarbot, we remember, had felt no scruples about assigning them to his native acquaintances. But, inference aside, the impression persists that when Brébeuf watched these Indian orators in their councils he saw them dressed not in fur robes but in togas, and that he felt himself not in the long-house of the Hurons but in the senate-chamber of the Roman republic. Cf. Chinard, *L'Amérique et la rêverie exotique* (*supra*, n. 3) 140: "Les Jésuites vont nous peindre des sauvages qui rappelleront curieusement, dans leur discours et dans leur gouvernement le républicanisme des vieux romaines." 18 *J.R.* XXVII 243. 19 *L'Amérique et la rêverie exotique* (*supra*, n. 3) 111. 20 *J.R.* LVIII 77. Cf. Le Jeune (*J.R.* XI 43): "The more this infant Church has in common with the primitive one, the greater hope it gives us of seeing it produce flowers and fruits worthy of paradise." Kennedy, op. cit. (*supra*, n. 3) 151: "The contrast between the primitive and the older churches ... hovered constantly in the background of the *Relations*." ... Chinard, *L'Amérique et la rêverie exotique* (*supra*, n. 3) vii, lists the emphasis on the primitive church among the most noteworthy characteristics of voyagers to North America: "Desir de faire la leçon a leur contemporains, souvenirs de l'antiquité et de la primitive église, admiration de la nature, sont les trois éléments principaux que nous retrouverons chez tous les voyageurs." 21 The missionaries had marked an apparently innate religious feeling among the Indians in their first contacts with tribal beliefs. There were indications, Brébeuf observed, "that they had formerly some more than natural knowledge of the true God" (*J.R.* X 125). *Exclamant vocem naturaliter Christianam*, wrote Paul Rague-neau (*J.R.* XXXIII 225-227), "and have recourse to a God whom they invoke almost without knowing Him,—*Ignoto Deo*." 22 *J.R.* LX 277. 23 R. G. Thwaites, ed., *Lahontan's New Voyages to North America* (Chicago 1905) 2 vols.; Louise Phelps Kellogg, ed., *Charlevoix's Journal of a Voyage to North America* (Chicago 1923) 2 vols. 24 Kennedy, op. cit. (*supra*, n. 3) 79. 25 It is frequently difficult, however, to determine in Charlevoix's writings about which tribe he is speaking. 26 The "nobility" of the savage in Rousseau is open to question. Charles W. Hendel, op. cit. (*supra*, n. 11), 51: "The savage man ... is one in whom this self-perfecting capacity has not yet been called into play. He is given over entirely to instinct. He perceives and he feels as the animals do." Cf. also *ibid.* 127. Yet, G. D. H. Cole, *The Social Contract and Discourses* (New York 1950) xiv: "the conclusion of the Discourse favours not this purely abstract being, but a state of savagery intermediate between the 'natural' and the 'social' conditions, in which men may preserve the simplicity and the advantages of nature and at the same time secure the rude comforts and assurances of early society." This state, says Rousseau (*ibid.* 243), is "altogether the very best man could experience. ... The example of the savages, most of whom have been found in this state, seems to prove that men were meant to remain in it." Differences of opinion regarding the role of nature in Rousseau are largely due to the ambiguity in his own writing; Ernst Cassirer, translated by Gutmann, Kristeller, and Randall, *Rousseau-Kant-Goethe* (Princeton 1947) 24: "... it is never en-

Vivamus, Mea Lesbia

(Concluded from page 19)

and sentiments expressed in these three lines can be illustrated graphically:



The contrast between the duration of *lux* and *nox* is made especially effective, not only by the use of functional adjectives but also by the placing of such strong monosyllables at the beginning and the end of contiguous verses, and by the hastening of the tempo of the rhythm in line 5 through the use of progressively shorter words (*occidit brevis lux*), and the retarding of it in the succeeding line by the polysyllabic *perpetua* and *dormienda*. There is an overtone of satisfaction with this earthly life which seems to flow from the use of *possunt* instead of an affirmation that the suns do or will arise after their setting. "Die Sonne kann wiederkommen, wir nicht. In dem 'kann' liegt: sie 'wird' wiederkommen, so gut, wie wir wiederkämen, wenn wir das könnten. . . . Wie kann man nicht in dies herrliche Leben zurückzukehren wünschen, wenn man das kann!"

Change of Tone

With these six lines the *persuasio* comes to an end. The next lines, with a strong imperative, take up the implications of *amemus* in the first line. Here there is an abrupt but subtle change of tone. The passionate intensity seems to be reflected in the simplicity of the structure, the hyperbolic number of kisses, and the directness of expression; but the intrusion of the figure of keeping count of the number of kisses on an abacus (see *conturbabimus*) justifies a feeling that this is all a childish game, and that Catullus realizes that it is childish. This attitude is at least implicit in the lines and is part of the total experience evoked by the poem; underneath the explicit statement lies the ironic tone. There is no implica-

tion, however, that Catullus is not playing the kissing game with wild abandon; complexity of attitude does not necessarily imply lack of intensity in one's emotions.

That Catullus is serious in equating life with love, and the kisses with the realistic and personal expression of love is evident from the introduction of the motif of magic. Only the man who feels that he is at the peak of his fortune fears the evil eye. The use of the word *invidere* in the double sense of "cast an evil eye on, and thus blight" and "be envious of" reaffirms the idea that Catullus is at the height of his fortune, and that his state is enviable. This penultimate line of the poem reflects the second line by intruding harsh reality into the idyllic state of bliss of Catullus and Lesbia, and the poem ends as it began with the idea of love.

It would be otiose, after Ramminger's study, to point out the many traditional themes in this brief poem; but it is necessary to mention that Catullus took for his material not only his personal experience with Lesbia, and possibly with other women, but also his experiences with Greek and Roman literature, even with the commonplace of that literature, and wrought from it a poem of such personal immediacy that some critics have attempted to use it as a link in forging a chain of autobiography for the poet. The art of Catullus enables him to convey to his readers this sense of individualized passion which conforms so well with the general experience of his readers that it has a universal relevance.

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NOTES

1 The defense of the unity of Catullus is found in: E. A. Havelock, *The Lyric Genius of Catullus* (Oxford 1939); John Petersen Elder, "Notes on Some Conscious and Subconscious Elements in Catullus' Poetry," *HSCP* 60 (1951) 101-136; O. Friess, *Beobachtungen über die Darstellungskunst Catulls* (Würzburg 1929). 2 Edith Sitwell, *Poetry and Criticism* (London 1925) 26. 3 This description wanders from commentary to commentary: "vivere" *sensu praegnant* valet (Baehrens, 1876); "vivere ist hier prägnant gebraucht" (Friedrich, 1908); "with vivere in this pregnant sense" (Merrill, 1893). 4 Gustav Friedrich, *Catulli Veronensis Liber* (Leipzig and Berlin 1908) 105. 5 E. M. W. Tillyard, *Poetry: Direct and Oblique* (London 1948) 58: "Lastly, the very structure of the first line bears an oblique meaning. *Lesbia* is in the middle, enclosed by two unemphatic words . . . which are finally bounded by two very emphatic words. . . . Living and loving are not merely balanced or identified: they both revolve round *Lesbia*. Remove this center and they both collapse." On the preceding page Mr. Tillyard finds another obliquity in the rhythm: "Passionate though the rhythm may be, it is rigorously confined and intensely sophisticated. Catullus succeeds in being at once Romeo and Baudelaire." This last is an obvious overstatement of what is fundamentally a sensitive perception of what Catullus is doing in this poem. 6 Albert Ramminger, *Motivgeschichtliche Studien zu Catulls Basiagedichten* (Würzburg 1947) 81; this interesting study also contains a brief account with many quotations of the *Nachleben* of the *Basiagedichte*. 7 Gustav Friedrich, op. cit. (*supra*, n. 4) 105.

tirely clear to what extent his notion of a state of nature is 'ideal' and to what extent it is 'empirical.' He is always shifting from a factual to a purely ideal interpretation." 27 For Plutarch's influence on Rousseau, cf. Highet, op. cit. (*supra*, n. 10) 395: "It was to Plutarch, and through him to the Greek philosophers from the Cynics back to Plato, that Rousseau owed his revolutionary equation: a simple, disciplined republic—perfect virtue." Cf. also A. C. Keller, "Plutarch and Rousseau's First Discours," *PMLA* 54 (1939) 212-222, to which Highet refers (p. 671). For Plutarch's role in the *Jesuit Relations*, cf. Chinard, "Influences" (*supra*, n. 3) 490: ". . . ils <les Jésuites> emportent avec eux leurs souvenirs de Virgile et de Plutarque et s'accordent pour reconnaître aux sauvages des vertues supérieures à celles des civilisés." Of Rousseau's reliance upon Charlevoix, Chinard says, (ibid. 493) that Rousseau unquestionably learned of Lescarbot's and the Jesuits' writings through Father Charlevoix, who epitomized their observations.

When genius ceases, ingenuity begins.—Jevons.

Breviora LSA Christmas Meeting

After various summer institutes, the Linguistic Society of America will hold its *Annual Meeting* on December 28 and 29, 1954, at the Hotel Tuller, Grand Circus Park, Detroit 26, Michigan. Those wanting hotel reservations are asked to write directly to the hotel itself. All other business may be addressed to the Secretary of the Society: Professor Archibald A. Hill, Georgetown University, 1719 Massachusetts Avenue, N.W., Washington 6, D.C.

Note on Minucius Felix, *Octavius* 2.4

No one who has read the *Octavius* can ever forget the introductory passage—the walk along the seaside and the image of Serapis—which is to prove the springboard for the whole ensuing dialogue: . . . *Caecilius simulacro Serapis denotato, ut vulgus superstitiosus solet, manum ori admovent osculo (leg. osculum) labiis pressit.*

Roman pagan literature can elucidate the passage. Thus Pliny says (*HN* 28.2.25): . . . *in adorando dextram ad osculum referimus totumque corpus circumagimus.* . . . Apuleius, too, at the beginning of the Cupid and Psyche episode (*Met.* 4.28), has: . . . *admoventes oribus suis dextram primore digito in erectum pollicem residente ut ipsam deam Venerem venerabantur religiosis adorationibus.* . . .

Robert T. Meyer

The Catholic University of America

Pax—Romana et Christiana

Augustus's coming to full power at Rome brought peace to more than a century of war and civil strife. His policy of consolidation and organization advanced the *pax Romana* that had been so long desired, with the closing on three occasions during his reign of the doors to the Temple of Janus. And during his years as *princeps*, in a remote province, occurred too the birth of Him who had been heralded in prophecy as the "Prince of Peace."

With Him begins the *pax Christiana*, divine and spiritual, while the *pax Romana* was human and material, the two differing as far as do eternity and time. The *pax Romana*, brought about so largely by the might of the Roman legions, was in a sense negative—a cessation of hostilities: established by strongly guarded frontiers and well-manned fortresses, it was a product of force and treaty and capitulation, of compromise and concession. Tacitus (*Agr.* 30) offers the perfect description of such a peace when he makes an enemy of Rome say: *aufferre, trucidare, rapere falsis nominibus imperium, atque ubi solitudinem faciunt, pacem appellant.*

This was not the *pax Christiana* proclaimed by angelic heralds on the first Christmas night. If the peace of Augustus is symbolized by the bronze doors of the Temple of Janus clanging shut in the midst of triumphal celebration, the peace of Christ is symbolized by the door of the Stable standing open in silence, awaiting man's approach to God.

The Christian meaning of "peace" is one of the things in the mind of Saint Paul (*Tit.* 2.11-12), appearing now in the epistle of the First Mass of Christmas Day: *Apparuit gratia Dei Salvatoris nostri omnibus hominibus, erudiens nos.* . . . The *pax Christiana* was one that was to endure, and that was to dwell in the hearts of men.

William Vincent Dych, S.J.

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Horatian Echo?

Milia frumenti tua triverit area centum,
Non tuus hoc capiet venter plus ac meus
(*Hor. Sat.* 1.1.45-46).

So wrote Horace of rich and poor, and it is *plus frumenti* that he chooses to point the moral, not, as we might expect, *plus vini*. How nicely then, whether he realized it or not, did Colonel Adolphus A. Busch compromise between grain and grape when he remarked in our day in a newspaper interview: "You can only drink thirty or forty glasses of beer a day, no matter how rich you are."

Leo Max Kaiser

Loyola University of Chicago

Practical Use of *Interlingua*

An Associated Press dispatch from Washington, dated September 7, 1954, announced that *Interlingua*, "the new

international language of science," would be used in the nation's capital the following week at the World Congress of Cardiology, which was "expected to attract physicians and researchers from more than 40 countries." It was said further that "as a step toward helping doctors from different countries understand one another, abstracts of scientific papers" would be published in *Interlingua*.

The dispatch explains *Interlingua* "as a combination of common elements of the western languages now in use—principally Spanish, French, Italian and Portuguese. . . . Officials said its grammar is simple and it does not use regional idioms. As used at a medical meeting, *Interlingua* is more easily recognizable to physicians familiar with technical terms and Latin derivations."

Some two years ago, THE CLASSICAL BULLETIN (28 [February 1952] 46-47), published a short note, "*Interlingua—Individuo o Robot*," from a twenty-two page pamphlet, which had been "written by a group of sociologists connected with the Institute for Associated Research at Hanover, N. H.," the thought being that *Interlingua* was a good medium for a pamphlet to be disseminated widely; for, as was asserted by Alexander Gode, director of research for the International Auxiliary Language Association, *Interlingua* "can be read with comparative ease by educated speakers of all Western languages."

A very brief glance suffices to show that for Latinists *Interlingua* is a new friend.

Latin Contest Winners

Results of the Midwest Intercollegiate Latin Contest, held on March 16, 1954, among the Jesuit colleges and universities of the Chicago and Missouri provinces as then constituted, were announced as follows: *first place*, Donald Butler, Xavier University; *second*, Alfred J. Cordes, Xavier University; *third*, John Halkett, Loyola University of Chicago; *fourth*, Michael J. Dunn, Marquette University; *fifth*, Charles E. Gawne, Saint Louis University; *sixth*, Francis J. Catania, Loyola University of Chicago; *seventh*, Robert J. Murray, Xavier University; *eighth*, Herb Fischer, Loyola University of Chicago; *ninth*, Robert Klein, Creighton University; *tenth*, equally, Charles Vlach of Creighton University, and Edmund F. Byrne of Marquette University. The contest consists of translation, at sight, of passages from Latin to English and from English to Latin (the latter with the aid of a dictionary). The winner of first place receives a prize of twenty-five dollars; in addition, local school prizes are encouraged, such as the Satterfield Latin Award at Saint Louis University.

Book Reviews

H. Wagenvoort, with an Introductory Note by H. J. Rose, *Roman Dynamism: Studies in Ancient Roman Thought, Language and Custom*. Oxford, Basil Blackwell, 1947. Pp. v, 214. 15s.

The present volume is, as its author freely confesses, an "experiment laborious and not without risk" (p. 3). The labor is evident to any reader, for Professor Wagenvoort has assimilated and assessed the work of a bewildering array of scholars from various lands of the philologico-anthropological school, just as he has cited in support of his conclusions what seems to be almost a complete list of Latin writers from Ennius to Boethius. On every page the reader admires the scholar's hand and the researcher's eye contributing to a work thoroughly and competently done.

Yet the book is a bold venture, not only because of the calls it makes for an erudition beyond that of any polymath of ours or any other day, but also because of the elusive and difficult means used to establish its central thesis. For the author tries to throw light on the religious and civil ideas and customs of ancient Rome by pointing out parallels between them and the modern but still primitive religious ideas and customs of Austronesian lands. He says, in effect, that the phenomena observed among contemporary peoples whose culture has stood unchanged for two millennia and more can be used to explain obscure points in the ancient culture of nations whose present fashions of life and thought are utterly unlike those of their earlier day.

He is justified in doing so if he can establish the necessary parallels between modern Polynesia and ancient Rome. This he strives to do by comparing certain customs of the two lands and by showing from the phonetic and semasiological history of key Latin words their definite connection with modern Austronesian and therefore with ancient Roman concepts. He tries as his central thesis to set up by comparison and etymology a parallel between the Austronesian "mana"

and early Roman manifestations of the same transfer of power or dynamism. "Mana" is a pervasive idea in Polynesian lands and means "power, especially supernatural power as an attribute of the gods; authority, majesty, magic, energy, power, spirit, glory" (p. 7). Mr. Wagenvoort tries in separate long chapters to show, always through the not always convincing means of etymology and analogy of custom, that this Austronesian "mana" was found in ancient Roman ideas, rites, and taboos involving *contactus* or good "mana"; *imperium*; *numen*; *gravitas* and *maiestas*; *contagio* or evil "mana"; and *vis genitalis*.

Were the author successful in establishing parallels over such broad areas of thought and custom, he would certainly throw great light on the original meaning of many fundamental Roman ideas by reference to notions connected with the Austronesian "mana." But is he always successful? Does past experience give us assurance of the validity of inferences based on often uncertain and disputed etymology, such as Wagenvoort's *imperium*? Again, how much certainty have we that we can interpret ancient Roman religious and, what is more, civil customs by looking at them in the light of the apparently similar customs of primitive peoples? What exactly is the value of anthropological parallels, especially in the political and civil areas?

Are not universal ideas, such as the transfer of power or "mana" by means of contact, explained more simply and clearly by over-all sharing in the same human nature? Are not many world-wide and age-old customs to be explained on the grounds of general human psychology? Are not certain fundamental religious ideas traceable to the fact that "all men are foolish by nature who know not God" (*Wisd.* 13.1)?

These and similar questions and hesitations found in the writings of other anthropologists of note merely show that Mr. Wagenvoort has not written a perfect work. He himself modestly admits this when he speaks of "the tentative nature of some of my conclusions" (p. 199). Nevertheless, he has made an admirable contribution to our knowledge of ancient Rome, dispassionate, objective, and sincere, a contribution which, despite a few pages that read like a dictionary to the non-specialist, is interesting and profitable to Latinists, students of comparative religion, philologists, and anthropologists, as well as to the serious general reader who is willing to make the intellectual effort to extend his knowledge to fields unknown to him.

In conclusion, it is pleasant to note that *Roman Dynamism* is well printed, even in its occasional use of Greek and Hebrew characters, and that it has a detailed and satisfying table of contents. The book closes with several appendices: a select bibliography; abbreviations; references to passages from Greek and Latin authors and inscriptions; and a complete and impressive subject index.

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Saint Louis University

Dan S. Norton and Peters Rushton, with an Introduction by Charles Grosvenor Osgood, *Classical Myths in English Literature*. New York, Rinehart and Company, Inc., 1952. Pp. xvi, 444. \$4.50.

This volume on classical mythology is intended to enable students to understand mythological allusions found in English literature. This purpose the two authors set about to accomplish by retelling the myths and by exemplifying the employment of these myths in English literature. In retelling the myths the authors have arranged alphabetically the mythological names, giving a careful system of cross references, to avoid "the shortcomings both of the mere dictionary method, which chops the myth into fragments, and of the method of extended narrative, which gives the texture of the myth but makes the reader search the index for a particular character or situation" (p. vi). After each name in the alphabetical arrangement, an English pronunciation is enclosed within parentheses.

In exemplifying the use of classical myths in English literature, the authors obviously do not attempt the impossible goal of exhausting the subject, but merely wish to propose some typical examples of the method in which the classical myths were used, literally and symbolically, in English literature. The list of writers quoted from includes such giants as Chaucer, Shakespeare, Spenser, and Milton, descending through Keats and Shelley, down to T. S. Eliot, Ezra Pound, and E. E. Cummings. Since the work was not intended to be exhaustive, there would be no point in raising the question why this or that author, this or that work, was not included among the selections.

In general, the myths are amusingly retold, not infrequently with a bit of Ovidian flippancy and irreverence. The conclusion, for example, is drawn from the story of Prometheus and Pandora that "thus did the Greeks symbolize their adherence to the timeless masculine conviction that all man's troubles begin with woman" (p. 314). However, a few of the attempts at punning might very well have been omitted (see pp. vii, 315).

Professor Charles G. Osgood, former teacher of the two authors, opens the volume with a brief, well written introduction, in which the origin of Greek myths is explained as an endeavor of the Greeks "to clothe the mysteries of Nature and life in human form and event"; and this Greek mythology "has survived, not primarily because the stories are beautiful or quaint or entertaining, but because they impart some essence of vital truth" (p. 4).

Genealogical tables of the gods and of various mythological families are scattered throughout the volume, which concludes with an index of literary references. Aside from a few shortcomings, such as the unfortunate error (p. 154) of referring to the three Fates as *Fatae*, this book deserves recommendation as fulfilling the purpose intended by its authors.

Marcus Anthony Haworth, S.J.

Saint Louis University

James H. Oliver, "The Ruling Power: a Study of the Roman Empire in the Second Century after Christ through the Roman Oration of Aelius Aristides," *Transactions of the American Philosophical Society*, New Series 43.4 (Philadelphia 1953) 871-1003. In quarto, paper cover, \$2.00.

The *Oratio Romana* of Aelius Aristides was probably delivered at Rome in 143 A.D., when the orator was still a fairly young man of about twenty-six. In the introduction Aristides prays that his words may be worthy of his theme. He then describes the city of Rome and the greatness of the empire. He compares the latter with the empires of the Persians and the Macedonians, and with the various hegemonies of the Greeks. The Romans, who were the first to discover the art of ruling, extended the rights of citizenship to the better elements of the populace everywhere. Aristides speaks of the perfection of the Roman army and constitution, and finally of the happiness which has come to the whole world through the wise rule of the Romans. He ends with a prayer "that this empire and this city flourish forever and never cease until stones float upon the sea and trees cease to put forth shoots in spring, and that the great governor and his sons be preserved and obtain blessings for all."

During the past few decades the *Oratio Romana* has been the object of a considerable amount of interest, not so much for the fact that it is a splendid example of epideictic oratory, but for the light which it throws upon the Golden Age of Hadrian and the Antonines, a period for which there is unfortunately a real poverty of historical documentation. In his masterly study of this important work, Professor Oliver has put the learned world in his debt for generations to come. He discusses the oration as literature and as evidence, reconstructs the Greek text, giving us eighty-eight different readings from the hitherto standard edition of Bruno Keil (Berlin 1898), furnishes us with a beautifully flowing translation and nearly exhaustive commentary, and treats at some length an important element in the oration, the imperial revision of municipal codes, exemplifying the procedure from a number of extant Greek inscriptions.

The flawless printing of this study is in keeping with the author's encyclopaedic knowledge. Both Mr. Oliver and the American Philosophical Society are to be congratulated on the publication of this work, which is an example of American classical scholarship at its best.

M. Joseph Costelloe, S.J.

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A. W. Gomme, *The Greek Attitude to Poetry and History* (Sather Classical Lectures, Volume 27). Berkeley and Los Angeles, University of California Press, 1954. Pp. vi, 190. \$3.75.

Arnold Wycombe Gomme, professor of Greek in the University of Glasgow, has for years made a special study of the Greek historians of the fifth century B.C. In this series of lectures he discusses the art of those Greek poets, especially Homer and Aeschylus, who recorded historical events in their works, and the technique of Herodotus and Thucydides who wrote in an "artistic" or "poetic" manner.

As a starting point for his analysis of the separate functions of poetry and history, Professor Gomme takes the

famous distinction of Aristotle that the former is "something more philosophic and of graver import than the latter." In comparing Homer with Herodotus he shows how one of the essential differences between the two is the greater unity expected of the former, and that "the beginning, middle, and end" of a poem must be quite different from that of a work of history. He argues from the selection made of the material for these epics to the conclusion that they owe their origins to a single poet: "the *Odyssey* is a poem, and a good one—not an anthology" (p. 20).

In a chapter on Aristotle's *Poetics*, Mr. Gomme notes that Aristotle answered the political objections raised by Plato to the introduction of poetry into the ideal state by indicating the social advantages to be obtained from the purgation of the emotions of pity and fear, while at the same time holding fast to the principle that the proper end of poetry is not to instruct but rather to give aesthetic pleasure. In later chapters Gomme discusses the artistry of Herodotus and Thucydides and concludes that "in good history, as well as in poetry (though in a different fashion), the general is embodied in particular instances, and Aristotle, though so sensible in distinguishing the two, was wrong in the special distinction he makes. And in good history there is, inevitably, both science and art, and modern scholars are quite wrong in saying, or implying, that one is, practically speaking, incompatible with the other" (p. 140).

The chapters of this book are characterized not only by an abundance of good sense and keen literary insight, but also by an independence of judgment which leads the author to dispute not a few opinions set forth by previous Sather Classical Lecturers. They will be read with interest and profit by classical students and teachers, and by all those for whom the contrasts and the relationships between poetry and history and history and poetry are a perennial problem.

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